

M461
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New York City

Mr. Nyland: You remember last week I mentioned the possibility of someone coming or saying a few words about what her concept was of Work. Well, I asked her and she refused. I must say I expected it more or less. To some extent probably it's very good, but at least I wanted to give her an opportunity and since she didn't take it, for reasons of her own which I probably can understand, in any event I don't feel under any further obligation. It was an opportunity I thought would be quite useful and it would have been, I believe, very useful for her but, that is the case.

There is one other thing I want to mention. Because many times I have asked your opinion about certain things that I would like to share if I had to make a decision of some kind, and I felt that it would be useful for me to have your opinion on that and to know in what direction perhaps you thought. There are also certain things that I know that are ... have to be decided by myself—that is, it doesn't matter very much what someone else may think because the burden of the responsibility is on myself only. A case of this kind is the appearance on Tuesday evenings, reading at the Foundation. We finished the third reading, the third time reading In Search of the Miraculous. I have no particular idea what is in store for the Fall, but I have decided not to take any further part in those meetings and not to appear on the platform any longer. The simple reason is that, you probably know, I don't really agree and I don't think it is right to expose an audience, if they are discriminating enough, to the fact that there may be disagreement on the platform. If there is disagreement it is not their business; it should be straightened out among the people who are responsible for it, and if that cannot be straightened out then I much rather not take any further part in it.

I find myself many times in such a difficult state in having to do it and then afterwards,

usually in a state of negativity or a state which became more and more repetitious, of saying the same thing—“and well, of course, this-and-that”—and I believe it has outlived its particular usefulness, surely as far as I am concerned. Because I don’t believe that it is necessary for myself to continue to put myself in that kind of a framework for any length of time. A little bit is all right, when that is worked out the use is gone. And as far as the effect on the total influence, you might call it, on the ‘audience,’ I think it is practically nil. So, I let it go, and I just wanted to tell you that. Because it is not a decision I have made very easily. It’s experiences from Earth. It involved different factors, of course, that may or may not come up again, but the way it was carried out and the way the whole thing was arranged was, in my opinion, not right. So, I just wanted to tell you.

Now, regarding this particular period of summertime and the necessity of, during these two months, of trying to get as much out of it as we probably possibly can and to make yourself formulate what it really is that you want, or on which you perhaps would like to have some more clarity. And almost one month is gone, and we are going into the second month, and there will be vacations. People will not come for some reason or other, and I think time is getting short if you really have been thinking about it—what you ought to do.

I have suggested, as you know, to try to make comparisons between different forms of religion and philosophy and also the method of Gurdjieff and the ideas, and I don’t know if you have done anything in that direction. I have tried to make up a list of the things that I believe were important—or at least could be used for that purpose—and it is almost every day that I have to add a few more here and there so that the list is, at the present time, quite formidable. I intended to elaborate a little bit with literature and references to the different subjects and I will continue to do it, but I will look at it now, more or less, as an addition to Firefly. Because I think such material, instead of making a list of books with a little résumé of them I think it is better to divide and subdivide them into the different subjects, and then I have a chance to make references to different subjects, perhaps in the same book. It will be a little easier. It is taking a little while to do because I would like to do it right and I don’t want to forget too many things, but it seems to cover the main aspects of Work.

I call it all ‘Work.’ [Aside: Mr. Nyland: Is this your Group? Person: Yes. Mr. Nyland: Sit down.] I call it all Work. Because many times I have said not to become provincial, and particularly in that direction that one could become so provincial that you don’t know yourself

anymore. You have to keep your feet on the ground and you have to keep on walking, because if you don't do that and you just sit still and enjoy yourself and hope that now at least you have reached the particular level that you want to reach and you know now all about it—you know how to become Objective, you know how to become Conscious—I think that if you do this, very soon you will lose all kind of desirable results and as a matter of fact, very soon afterwards you will find yourself completely in an unconscious state and fully asleep, even if every once in a while you try to convince yourself that you are Working.

[Aside: Mr. Nyland: Who is back there? Mya: Mya. Mr. Nyland: Mya come in, see if you find a place.]

In thinking about that and the necessity of keeping alert, the necessity of not closing yourself up simply because you know something now about trying to become Objective; even if you know how difficult it is and that at times you may be very grateful for it and at times also you Work, that really you will be stimulated to Work more if you compare it with the different kinds of influences that you have had and experienced when you grew up; and that when you put that in the proper place and you compare it with Work as you now know it, you will really start to realize in what respect you never have understood certain things that you *were* exposed to, and that the necessity of comparison will mean for you that you have to think twice what it really is that Work could mean for you at the present time.

And it is simply a means, for oneself, to keep more and more alert. Because if you don't keep alert, the Law of Gravity—the psychological Law of gravity, simply being on Earth—means that you constantly will lose yourself exactly the same way as with, whenever you have the intention of remaining present to yourself and you are in the presence of other people, that immediately you lose. That when you make up your mind, let's say for one block when you walk on the street, that during this one block I will be Conscious and that half way in the block you already have lost yourself because there are so many things that you see and that you hear—all of these things simply mean that the conditions as we find them on Earth, that they probably ... the whole condition of humanity is linked up with this complete impossibility of Working in a natural way.

And it is this realization that I think that more and more should be understood: that by nature it is difficult for us to Work, and that we really are not to blame when we cannot Work. Because everything in our surrounding points to the impossibility of Working, and everything

that we do do and everything that we have been brought up with—our education and influences we have had—never have pointed out to the possibility of Man extricating himself from the fact that he is on Earth; that the development of Man really as he was and the reason for his creation on Earth was exactly that he should stay here and that he should not become conscious of the fact that he has some other possibility or that really, if he would Work himself that then there is a real possibility for himself to function the way it was intended in accordance with, let's call it, the 'legend' of Gurdjieff: That he is here for a definite purpose to help to maintain the universe as it is in its growing position, and that it is necessary for an equilibrium and balance that Mankind should function the way they do and as a result—that each human being is subject to that particular kind of Law—if that were not there, then it would be much and much easier for all of us to try to understand the meaning and aim of our own existence.

But as it is now, we cannot. And we can blame Earth for that. We say 'nature.' You can blame also, if you wish, the particular place where Earth is. I have mentioned it several times. On the Cosmic scale we are at 'Fa,' and it is extremely difficult. That is, we are leaning towards the 'Do-Re-Mi'; we are not leaning towards the Sun; as if we are, at 'Fa,' at the beginning of that bridge, and that the effort that is necessary for the creation of such an impetus which will carry us across the difficulty towards ... by means of the planets which are 'intertwined,' as it were, with the 'Fa'-bridge up to 'Sol,' which is our own Sun—are so difficult that every time when we lose track of the possibility of wanting to be Awake, we are asleep. And that therefore the effort must continue wherever we are and as long as we live and as long as we are on Earth, and that only the possibility of being free from that particular kind of Law can exist when one, even on Earth, is able to create within oneself a body which is no longer subject to the psychological Law of gravity.

That, of course, is Kesdjan. That is, if it were possible to be able to levitate oneself in a spiritual way and to be away from Earth at any time that you wish—or at least that you don't want to be subject to such Laws—that you then at that time could live in that form of freedom even if the freedom is not as yet hundred percent or absolute.

This is the whole point that we are trying to understand; not only why it is so difficult, but why is the reason that we have been made for this and that ... why is it that there is such tremendous amount of suffering on Earth. Why is it that people are really not happy. Why is it that there are so few, you can ask, who have joy on their face. But if you take humanity as a

whole... I don't know how much you have seen of humanity. Probably you have seen most of New York and on vacation you may see a little bit more of the United States unless you go abroad, but in any event you see very small parts, still, of humanity. I may have seen a little bit more than some of you because I have been around the world a couple of times and I have lived in some other countries and I have seen different people in different kind of nature and in entirely different civilizations and different surroundings, but that there are few people who are really happy. They all are suffering under a tremendously heavy burden. And it is distributed sometimes a little unevenly so that here in New York we probably are suffering a little bit more than some people in Java are being, at the same time we are constantly under that influence as we are.

And why is it ... and why should a Man not be entitled to be content; that is, that he could have within himself that particular kind of poise so that the different things for which he now suffers and which partly are due to his own continuation and not knowing what to do about it, that such suffering continues to grow and grow on one and that since it is not stopped and not prevented, naturally it will take place gradually more and more, exactly like cancer gradually will destroy a human body. It is exactly that same way. It has a life, you might say 'of its own,' belonging to a certain level—and a very low level which we call the 'Earthly' level—but in any event a level which will prevent ... any other force, unless they are very strong, will prevent that particular force not to become operative.

You have to be much stronger than we think we have to be. Work means that we have to be alert at the time when we need it. This implies two things. One is that at times we don't have to be Conscious; and at other times that when we want to be Conscious, it is because it is necessary for us under the condition in which we live, *then* to be Conscious. I mean by the first part—that is, I try to think that I ought to be Awake all the time—I make a mistake. Aside from the fact that it is impossible, it is not necessary and it is even deleterious; because it is the use of material for an ordinary process where that kind of material, which is essentially better and worth more, need not be used. When it can be paid for with the material that belongs to the condition, it is quite enough to pay for it in that way. It is only when the conditions are such that you cannot counteract them with the payment that we usually know on Earth—that is, when I try to take a form of anger or negative emotion and I try to pay for it in the form of mental energy by saying that I shouldn't have it, it is not enough and I cannot reach any particular balance because

that payment is not even equal to it, aside from the fact that it does not reach the point at which it could cancel each other out—it is for such times that another form of material or another kind of ‘coin,’ you might say, another form of money has to be used, and then it is necessary that there is that kind of material of a lighter density which, at that moment, can counteract the conditions as they are as represented by Earth and to which we are subject. But only at such a time is it justified to become Conscious, and at any other time when you can pay in ordinary terms, you must continue to pay in ordinary terms.

Because you defile anything that belongs to a higher nature when you use it for something where a higher nature is not at all necessary. There are any number of conditions on Earth that can be paid for with an unconscious state. The only time is, that you wish to become Conscious whenever you have to have a certain form of material to pay for the conditions which otherwise you cannot eliminate; and that during the time when you are unconscious—and it could very well be that you could remain unconscious for the fulfillment of the task as you have it—that such times are useful to acquire a dexterity in what is meant by ‘to become Conscious.’ The reason is simply that if you try to become Conscious at the time when you really need it, it is impossible for you to be; because you lose yourself immediately since the immediacy of that what requires your consciousness will take you up, and it is utterly impossible to be Impartial, let alone the fact of Simultaneity—that you can be truly Observant regarding yourself in the moments when you are engaged either emotionally or mentally—and for that reason you have to learn first in ordinary conditions where it could be possible. That is, where an unconscious state could exist very well and pay for your existence in that manner, that at such a time when you are less and less involved—at the time for instance where automatically your body and your mind and your feeling could function—that you bring it to the foreground and then use that particular, let’s say, ‘form’ of behavior for the purpose of learning; learning how to be Awake to such a condition, not for the sake of doing that what you are doing better, but simply to acquire the dexterity of what is meant by a method of Waking Up so that having this ... once and for all established for yourself in conditions which are more or less conducive, that then at the times when it becomes difficult that you can start using it.

It is a misunderstanding really to believe that I have to Work the whole day long, day after day, minute after minute, hour after hour. It is quite wrong, and I say it is deleterious and it is sinful. I call it ‘sinful’ because it is material that is not to be used for ordinary conditions of life.

It is not to be used many times for the conditions which your body requires. Your body requires nothing else but ordinary, material food to be taken care of on Earth and to fulfill the functions on Earth, and it is only your mind and your feeling that gradually should develop. Your body is fulfilled. It is there. There is no further requirement for your body—to become Conscious to it—than only, as I say, as a means of learning a method.

When you once learn the method... We talked about, last week, this question of how to go to the mind and how to go to the feeling *via* the body. It is simply that I learn it with my body when I can, and when I can be non-identified that then I gradually will start to study the state which is caused in my physical body with the source coming from my emotional or my intellectual center. And then the material which is made active—or is made ‘Conscious,’ as we call it—then will go to the right place. It will go to my emotions in the first place and the building up of the body Kesdjian, and gradually also a Soul body, but it need not go to my ordinary, physical body. It is useless. It is throwing at that moment pearls before swine and it’s ... my body is *not* entitled to that kind of higher food.

I want to be very clear about this. Because many times it is considered that that should be given to the body. The body should be in perfect health. That is an ordinary requirement which you can do in an unconscious way. You need not be stupid about your body. You can give it enough time. You can give it enough energy. You can give it enough food of an ordinary kind. You can sit and relax. You can do many things regarding the body and put it in good shape, and that is still possible when you are unconscious. It’s only when you start to consider the possibility of the development of something else. And that, after all, is what we are trying to do. We are not trying to improve our body. We are trying to put it in such a shape that it is useful, that it becomes ... instead of its own master that it becomes a servant.

For the purpose of what. For the purpose of developing an ‘I’. The emphasis is not on your body. The emphasis is on your ‘I’—your essence of it. It is not on your physical entity, which parades around as a personality; it will come; under the influence of ‘I’ it will take its proper place and it will start to function in a correct way. But you must not pay attention to it, although as one of the rules of Objective Morality it is your physical center that you start with. You can do a great, great deal by being unconscious, but being not stupid. And that is what is meant by the period of study: so that you know a little bit about what you are and you work with yourself in memory. You Work with yourself at a present moment if you want to be Awake for

the sake of learning a method, and you Work for yourself *also* by considering the future of how you will be and how you will behave.

Many times I think there is a misunderstanding about this because—and particularly in the beginning—when one says, “I haven’t been able to Work, I haven’t been able to Work,” what does one really mean. The question is: Can I Work when I have to. Is it available for me when I need it. Can I *then* be present to myself. Can I then be really Conscious. At such times my life requires it. In ordinary life it does not, and I don’t want to even put it to the test—as I say again and again, than only for the reason of learning how.

I have compared it, you remember, many times with the use of a telephone. I don’t hang on the telephone the whole day. It’s utterly stupid and silly. But at any time when I need it, if I need a doctor, if I need a policeman that *then* the telephone is there and I can rely on it and it is connected, and I am not dependent anymore on a operator or on ... even on the dial system, but that I can reach at that time, direct, a certain relationship which I need.

And that is the relationship of my Objectivity. Everything that is subjective causes me at the present time, during the time of my life including my physical body, a certain pain, a certain condition in which I suffer. And the real reason why I want to become Aware is that I don’t want this body to continue to dictate to me. But I cannot change my body the way it is because it has grown completely in the atmosphere of Earth and materially it belongs to Earth, and I cannot expect to change overnight. I can only put next to it something that I call ‘Kesdjan,’ which could be inside of me, and Soul, which again could be inside of Kesdjan; so that gradually by placing the accent on such bodies my material body, my physical center will not have as much to say anymore and gradually will be considered in the proper place of ... to be used as a steppingstone for the further development of my essence, my Magnetic Center and ultimately my ‘I’. And if the purpose of my life is that I want to get away from Earth, then I must not embellish or stick too long with my material body. It’s got to be in a good state, but it is only a steppingstone. From the standpoint where we talk from, it is only that kind of material which should be helpful for the development of some higher body. For that reason it has to be under control. For that reason it cannot have a little bit of a life of its own and its own little likes and dislikes. But it does not mean that it has to be eliminated. That is why Gurdjieff tells constantly that a person should continue exactly the same way as he always has done, but this time Consciously; so that he is not going to change and must not expect his body to be so fundamentally different, or his

behavior becomes so different simply because he makes a couple of attempts at becoming Conscious.

That what develops when one becomes Conscious is something you will not see. You will not see your Kesdjan body. You will know it exists. No one else can see it, than only in the manifestations which will have to come through your physical body as it is, and then in conformity with that what motivates it as coming from the source of Kesdjan or the Soul body within me. But your general behavior will be for a very, very long time exactly the same as always. And don't think ... and don't accuse yourself if during the day you must say "I have not Worked today." I would almost say 'what for.' What would you Work for, than only for one purpose: that is, to try to acquire the dexterity of being Awake and to follow a method of what to do. How can I be at the time when I really want to Wake up, that then there are no obstacles in the way and then my body will follow and it will not have then its own little desires of some kind or other—that is, it is not as such an obstacle for the development of that what is really me or really my fulfillment of my life.

I say this because I got a letter from someone accusing himself of that kind of "I haven't Worked, I haven't Worked." It is so utterly silly. You make it much too difficult. You start accusing yourself, you start also fooling yourself. Because as I say, as long as you are on the Earth, willingly or not willingly you remain subject to all the Laws. Once upon a time I said if you could take away all your sense organs, what would be left. And it is extremely difficult even to conceive of that; because we are dependent on impressions for a continuation of one's life, and therefore if you take such impressions away as now reach us through the five sense organs, what is left: a little condition of a cell probably splitting up like an amoeba, simply representing a form of life without any particular manifestation.

It just is. That is correct. That is the life. But that is exactly what I am on Earth, and as soon as I introduce the different forms of my ordinary manifestations which are subject to the different functions of myself in accordance with the sense organs, I start building a tremendous world of my physical personality center which belongs to this and will always stay here until that, in itself, dies out when I die physically. And I must not try to change that. I have to oil it up. I have to give it its due, but I must not overfeed it. It has to be, let's say, in 'lean health.' You know, it is called in Objective Morality 'lean' health: enough and not too much. A 'carburetor,' I have called it: not too much gasoline and not too much air; in between one way

and the other, watching it; not to let it go not to hold it back, but to make it behave in such a way. And again, with the aid of your mind and the aid of your feeling, already you can do a great deal about the behavior of your body, to bring your habits to light.

It is something you have to make up your mind about. It is not a question of becoming Aware of them. Because you cannot become Aware of anything that, as yet, is not even in your ordinary waking state noticeable. You have to bring it first to the notice of your ordinary waking state by means of your mind, by means of your memory, by means of an anticipation, by means of an intuition, by means of a feeling. And when it is once ... has come to your notice, then you can become Aware. It is not the other way. When you are Aware you are not living on Earth, and many of the things of ordinary life will not be seen by you. It is putting the cart before the horse.

I hope you understand it, even. I wish to live on Earth. I am subject to the Law of 48, I want to live according to the Law of 24 or 12. If I try and I live there, I am not living anymore on Earth and the result is I don't see myself as I am in ordinary life. I see myself from a different standpoint, and I have lost completely the sense of relativity as far as my ordinary life is concerned.

Yes, Elliot.

Elliot Nelson: Mr. Nyland, on the basis of what you said I don't understand in All and Everything when Mr. Gurdjieff talks about Bobbin-kandelnosts. He talks about a disproportion in using up one's centers, and he says that if you are not harmonized in all three centers then you run down in the other centers. This is why I always thought that it is most important to try and be Awake as much as you can every day.

Mr. Nyland: Yes, the thing is this. When you want to be Awake and you try to acquire what I call the 'dexterity,' one is Conscious at certain times and in that state certain things can happen to one regarding the loosening up of the centers—or to become a regulator for the 'Bobbin-kandelnost,' let's say, of the physical center—so that actually under the influence of Consciousness that then these different functions that take place will take place in a different way. This is absolutely correct, but the thing is that I, in ordinary life, cannot be that Conscious. And I am simply pragmatic about it. It is true that when I am Conscious I am in a different state, then my life could ... my ordinary physical body would continue to exist. But my education and everything that I have to go against, cannot allow me to remain Awake for any length of time.

Elliot: But the point is to be Awake as much as possible, right?

Mr. Nyland: As much as one can.

Elliot: That's what I understand.

Mr. Nyland: Yeah, as much as one can but when one cannot, it is better not to try. This is what I mean. I must know that at certain times common sense must dictate to me that I cannot even make the effort to try be Awake; that it is far better to go on my momentum as indicated by the physical existence of my body, and that sometimes it is not right to become Aware of ... when I drive the car, because in such a state my body and my mind and my feeling is not adjusted to the necessity of fulfilling a function on Earth of driving a car.

Elliot: But what if one can do that—drive a car.

Mr. Nyland: Why don't you try. If I say that ... if one can, yes, but if you can and you are in that way Conscious, you are not living on Earth. You have to return to Earth. This is what Gurdjieff means.

Elliot: Yes.

Mr. Nyland: It is not what I am talking about. Gurdjieff talks about the possible continuation of Man on Earth in order to prevent the Bobbin-kandelnosts from running down. I say if I try first to apply the possibility for myself as existing of becoming Aware in all functions of my life, I cannot do it. This is the conclusion I must reach. So I say, now I first want to build up something of a little different plateau or almost like a scaffold. I build it first. The scaffold is comparable to the level of Kesdjan body on the level where there are only 24 Laws. That is, at any one time that I want now to be on the scaffold I could be Conscious, and I try it regarding the conditions in ordinary life when I really require that kind of ammunition or that kind of energy.

Now, if I live there, *then* the task is to return to Earth so that the result of Observation, Impartiality, non-identification, Simultaneity will bring me up to a certain level where I am less and less affected by the conditions as I find them on Earth. The second step is that I have to fulfill my function as a human being because I was born on Earth, and I have not as yet paid for it. You see, the question of payment is not that I become, as soon as I can, an angel. The question of payment is that as soon as I can, I become Conscious as a Man. And that therefore the Participation which has to be followed is like a returning to Earth, but this time when I return to Earth, I try to be as Conscious as I can be. What you are talking about is for me the second step. And I am simply, I call it 'pragmatic' because I keep my feet on the ground. I am not

fooling myself. I am very, very well aware how extremely difficult it is even to continue to make attempts, that it is almost cheap to say, “Yes, if we can become Conscious, I Work as much as I possibly can.” The total result is, I don’t Work.

And I cannot take the blame for that; as I said before, because I am a human being and because of that I am ... as human being I am human—that is, I am subject to the conditions and everything of my life has been in the direction of covering exactly that up. And the blame I can say, is somewhere; perhaps a psychiatrist was to blame; maybe those who put the organ Kundabuffer in us and maybe they took it away too late so that even now I still have the belief that I am under the influence of that as if it exists. And this stupidity that we all live under—that we see things upside down, that we have absolutely no realization of the value of things and that in ordinary life we are not even taught that there are valuable things—and that is exactly the way we are industrially developing: going further and further away from the possibility of ever getting back to a normal existence of an ordinary human being who could live a certain length time of two or three centuries in order, during that time, have the chance to develop something worthwhile.

So when I say the impossibility exists, it simply means I have to be very careful in using whatever material I can acquire for the proper place, and not to squander it. It is right to say, “If I only could become Conscious,” but I cannot become Conscious, than only at very few moments. Take, for instance, a person who goes away on a vacation. New impressions; driving a car, maybe going out West; somewhere there is a gasoline station, you see this you see that. You drive along. There you are. Constantly new impressions—scenery, landscape, this, that and so forth. You sleep somewhere and the next day you go on, finally you reach the place of your destination. And then, how many times was there a possibility of really being Awake, than only that you can say, “I have seen many strange things and I have received many impressions and I ... at times because of the difficulty of not having the same kind of thing around me as I always have, I was reminded.” But, did I Work. You see I come back time and time again about this question: Do I really Work. Gurdjieff also mentions ‘super effort.’ It is not just to be reminded a little bit, but the super effort is really that I make that, at that moment, so intense that I exclude everything else. And it is that exclusion—which is, for a super effort, required—that I cannot do when I see many things that are new to me.

The task, Terry, is that once during the day when you drive, you stop for fifteen minutes on

the side of the road. You don't talk to Terry. You simply let the traffic go by. Go off on a little side road. Do it early in the morning if you like, in the middle of the day, towards the afternoon—I don't care—but this one fifteen minutes on the road in an entirely new surrounding. But, as quiet as you can make it. You close your eyes and you come to yourself and you realize that at that moment you are not in your usual habitat. You are somewhere else and you have with you, exactly the same. You are exactly the same as when you were in New York, and that the changes that you have seen—that have affected you and giving you different impressions—have not helped you at all. This is the question. You start to believe that they have helped you, and now in the fifteen minutes you really start to think and you really come to an accounting with yourself: Was I really more Awake. Have I done *more* Work because I have seen different things. I hope you will—that is, I hope you will come to a conclusion that you have Worked more. Then the trip will be beneficial. But if it isn't, all you will receive is some new things—and nice, and perhaps give you a certain form of quietness or relaxation of some kind. But as far as Work is concerned, you have to be very honest: Have I, when I travel and I sit somewhere—where is it; Harrisburg and you drive off on the road—what have I today done more than yesterday because I am traveling.

When you do this once and you discover that really it hasn't helped you, then you make up your mind "Tomorrow I will," and then in the early morning you already will have in mind that you will have to give yourself an accounting so that then, when you close your eyes, you will not feel as much ashamed. In this way, you build up. You will be on the road three, four days, maybe. Maybe a week. You build it up day after day so that finally when you get to Oklahoma that you really can say, "I have really Worked. I have for this trip paid with my life."

You understand?

John Owens: Yes.

Mr. Nyland: That's the task. All right, Terry? This is the task.

Terry Owens: I will try.

Mr. Nyland: Good.

John: What about being there.

Mr. Nyland: What?

John: Well, I won't be driving all the time, you know. Once we get to Oklahoma there will be about two weeks we'll be there.

Mr. Nyland: When you are in Oklahoma you can take it easy. You will be on a level. I assure you, if you do this task you will be on a level. You will be on such a level that you really don't know that you could be like that. Because then you will use your trip for a definite purpose. It is really true. If I, for one day... I have given a task once, if I live as if I live with God: for one day that at any time ... that at any moment that I remember even Work that I will say "But...", and I want to Wake up. And this time I do it for the purpose of really being Awake and I use whatever moments there are in the day, or times or periods that I can make—if at the end of that day I consider myself how I then have been, you will see the level.

I say 'level' because it is away from Earth. It is something that is a result of a tremendous effort. If I for one hour can be with such effort, excluding everything and be relaxed and sit with myself and to come to myself and not allow thought to enter, than only with a little bit of mental functions that are necessary for oneself to maintain my functionings, and that I am in that kind of relaxed state and constantly, constantly, remember; remember myself simply and not allow it to think, not allow it to feel. To Be, and at such a time during that period—this prolonged period of effort—not to move but to keep on just for that. For one hour. Gurdjieff said once, "When you do that you will know, then, exactly what to do."

side 2 I only say it. It is an exercise. I don't give it. I don't want to give it until much later, but it is an exercise which has to be done in a group with a group of people, and it can be done ... when it is being done that way and understood that way can create among them such tremendous, I call it again, 'level' which is raised and in which everybody takes a part, that you don't know yourself. I have said this once in a while: A concentrated effort of a certain kind, you will not know yourself. You will be so above Earth ... I called it 'levitation' a little while ago, it is exactly that you are walking above something. It is not that you touch the Earth. Yes, you are a body—more or less you have to—but it is as if you are springy ... with springy feet. And it is that state in which there is such joy, there is such a realization of oneself being alive, there is that kind of aliveness which belongs to a high emotional state.

Don't forget, when Kesdjan is operative it is *not* physical body, and it is not this drain that constantly is exerted or expresses *from* the body—this drain of the face, this suffering, this pain that is there all the time. It is entirely different. It is a state in which one is so tremendously uplifted and joyful and full of something that is alive. I say people will 'not know' it. They don't know how it is, what has gotten into one. It is spirited. It is *begeistert*. It is *Geist*—that is,

spirit—within one. That is Kesdjan becoming alive and taking over and *then* directing one's life in a certain way, so that if that state is reached that I can go back to ordinary life and, of course, I remain Conscious.

But one only will have it by making a constant effort of a certain kind for a short period. As I say, fifteen minutes in that day. Not more, and don't allow yourself any more; you dilute it, but the fifteen minutes you make so concentrated that it is almost as if you start to vibrate yourself.

All right, Terry? You will do that and you will see in Oklahoma you can remember, you can remind each other. There will be, I hope, certain places on the road which will stand out so clearly, as if you have lived there struggling. It is the flame behind the bush. It is the wrestling with God, really, and sometimes when one really Works that way one hears ... one hears God—not just anybody; something which then becomes reliable.

You asked for a task, that is the task. For those who go away, if you do want a task let me know. If you don't go away, what will you do this coming month to look at yourself; to see your place, to see what you are, what you are trying, how honest you are with that, what you can do. And as I say, do it in an ordinary way, be 'in contact' with Work, as it were. When you read you know well enough you are not Conscious. When you sit at a typewriter you know you are not Conscious. You know damned well that if you are interested in something, you forget yourself. You know that when you talk to someone and you try to remember yourself, just at certain moments you do a little and then it is lost.

And I am now talking about something that is worthwhile as Objectivity. I'm not talking about one o'clock at midnight, if you know what I mean by that. It's the difference between dark and light as midnight and midday. There are twelve hours. I'm now talking about, really, in time nine o'clock, ten o'clock, that close to midday so that you really can say there is light, there is something that definitely took over. It is past the six o'clock—that is, it's past half ... past half the period. So, I am talking about that form of really wishing to be Awake. The other things, they are diluted; they are nice, but they will not give you the result.

What will give you the result. What is the difference between an effort and a super effort. A super effort belongs to 'Sol-La-Si,' an effort belongs to 'Do-Re-Mi.' A 'Do-Re-Mi' effort is nothing else but something that again is ephemeral and disappears. A super effort is permanent. You will reach something that will never be lost, and will be available. Before that—the 'Do-

Re-Mi’—you have material that is not available, but it is there; it is not available, but it will become available when your bank account reaches over five hundred dollars. Then you can start writing checks, but otherwise you have to keep the five hundred dollars in the bank for the bank’s sake—that is, your own sake it has to stay there. You cannot afford even to write a check against it because as soon as you do, you have to start paying interest in some form or other—psychological interest—that is at the cost of yourself.

You understand what I mean by that. Reach as often as you can ‘Sol-La-Si.’ But intense and then let it go, and then for the rest of the day, even if you would forget everything about Gurdjieff, it would be very healthy. But at times you must be honest, and at times you come to yourself and at times you must remember. You do that. Make an effort for yourself. Don’t try it one hour. Fifteen minutes—all right, fifteen minutes. But remain Awake those fifteen minutes. Don’t fall asleep. Don’t allow yourself. Sit in a position that you really can maintain yourself, and at that time collecting, relaxing. Relaxing really; that it is all attention relaxing, as if that relaxation-wish comes from a central point in you wanting to relax, as if from that point it goes out to each part of you. Not only that I say I start with my head and I relax. No, it is as if something *in* me definitely is going to be directed to my head, to my shoulders, to my arms, to my body, to my limbs, to my knees, everything—my feet, hands—all that directed from some central place.

Where is this central place. Where is it really that such motivations can take place. Where is, in oneself, that desire for growth. Where is Magnetic Center. Where is really in oneself that particular place that is you—really you. When you say from the ‘bottom’ of my heart, that you really mean something. Is it your heart. Is it really something that you can say yes, it is there ‘indelibly.’ No one will take it away—no one. I don’t care who comes along. Not even God takes it away because I, at that moment, Am. This ‘Am’ness of oneself, it has to come from there. This collectedness draws it there. This relaxation, first Sense it; then when you are collected, you Participate in the totality of yourself existing. That is Sensing—*this* attempt.

Yeah.

Marvin Schwartz: I would like a task to also sit for fifteen minutes during the day.

Mr. Nyland: You can do it, Marvin.

Marvin: Can I take my own time or should I set it.

Mr. Nyland: I believe it is better if you take your own time; because if you make it a set time,

certain events of the day may prevent you and then you will be half there. Do it at a certain time when you really think it is right. Don't wait too long, you know, because then you would hurry. But I would say any time after twelve or one o'clock. Sometime in the afternoon—early afternoon—I think it would be a very good task.

Marvin: I couldn't do it then, it would have to be in the morning when it doesn't -- [inaudible]...

Mr. Nyland: Very early in the morning, it is at that time you don't have enough material.

Marvin: I think late in the evening might be a better time.

Mr. Nyland: All right if you are not asleep and if you don't hurry. Then it is all right. And it is a reviewing of yourself of the day, to see in that day what attempts you have made. And again, let it carry over until the next day so that at the end of the fifteen minutes you end with a determination, a real wish. You end almost with a prayer. You want something; and you want for yourself to realize that you are free, that you are not in prison and that that what you consider your prison is hallucination; that you really, because of that, could Work if you really wish and that when you try and ... you know then that you are not in prison. Because if I make an attempt at real Work, there is nothing that I say that is hindering me. Because I am surprised that there is nothing hindering me when I have that strength of a wish. You see, if I were in prison, if I were shackled I would experience something as if something is dropping away from me. And it is not that anything is dropping away from me. It is something that takes place in me and all of a sudden it is changed.

Once I compared it to ... there is a volcano in Java which is called the Semeru, and north of that is another one called the Papandayan, and that is an old crater. It is a tremendous distance across this crater, probably about thirty miles across. The crater has sunk in, and out of that another mountain has arisen, also a crater, by the name of Bromo. The Bromo was in the news some time ago because it erupted. But I think I do remember that I told you once, in climbing this Papandayan—climbing up and up and up—the idea is that you try to get there before sunrise. And the whole crater 'lake,' as it were—because it is sand; it is like a sand lake; it is old and extinguished, except for that new one that has arisen in it—is filled with fog, and at the moment when the sun comes across the Semeru—it happens to come up there—and it hits the fog, it parts away like a curtain. It is just about two seconds, and all of a sudden it disappears.

This is, what I say, the result of an intense effort when one wants to Wake Up; and after the preliminaries of relaxation, sitting there trying to Drain yourself and then you say "Now I wish,

now I Am”; at that moment, with such intensity as if everything drops away and you realize you exist. This is the attempt, and you have to aim for that. Nothing else will do but that. And that has to be the constant prayer, to make that in that exercise. It is not an exercise like a Sensing exercise; it’s not an exercise we have talked about of going around and so forth and even saying “I Am.” This is a different thing. This is an exercise of the totality of oneself in all its functions, focusing on one point: your existence. This you try.

May Rips: I wanted to ask you about something you said a little while ago; and it seems that when you reach a certain ‘level’ is what I think this is what you said, finding that when you are Awake and when you have been Working and then, so far as one’s life is concerned, there are many things that you don’t know and many things that aren’t apparent about yourself and about Work, about Gurdjieff, and it seems more of a whole --[inaudible]-- in the sense of freedom, then, when certain things don’t bother you the way they should bother you ordinarily. And then when you...

Mr. Nyland: Have you lost interest, or are you Awake.

May: Are you asking me about...

Mr. Nyland: Yea. When things do not bother you, are you Awake or have you lost interest.

May: No, what I am talking about now is when I am Awake. Oh, yes, it has nothing to do with losing interest. No.

Mr. Nyland: No, because you continue to see it.

May: That’s right.

Mr. Nyland: In the state of Awareness, one continues.

May: But it does not affect you.

Mr. Nyland: Yea. If that is the case, it is correct.

May: Yes. Now I want to take it a step further. And then how it happens, whether the effort is, as you say, only continues for so long ... for a while and then suddenly you find yourself in your old way and in old circumstances and everything affects you also, and what has happened to me is that I suddenly look around and I get frightened of, um, having lost contact.

Mr. Nyland: With what.

May: With, uh, things I should have ... there are certain things in my ordinary life that have been...

Mr. Nyland: Then you were not Awake.

May: I was not then Awake.

Mr. Nyland: Then you were not Awake. This is what I ask. Then you have lost interest.

May: Well, this happens after.

Mr. Nyland: After, you take up ordinary life.

May: I know I am not Awake when these things happen, but why does it happen like that.

Mr. Nyland: Why. Because you prefer the state of being Awake. It gives you a certain taste of, as you say, 'freedom.' It is right. The effort afterwards is to go back to Earth and to fulfill your obligations on Earth, and not to think about Heaven.

May: Well, but it becomes—and I have brought this up before, so I am repeating myself of the last couple of weeks—then it seems to become, um... Does it become more difficult. Is it .. as I said...

Mr. Nyland: Of course it becomes more difficult. The same way as when you go to the seashore and you got tan and you have a very good feeling and you are now in the office and you would like to go back to the seashore. Quite logically, if I experience a state of Awareness and it gives me really at that moment not only more life but more understanding, it is desirable for me. I don't like to go back to ordinary life, and when I am in ordinary life I think all the time about how nice it was when I was away from it.

May: And then what has happened is that it makes me want to retreat from life more. And this was not the purpose of why I come to Work, because I'm...

Mr. Nyland: Naturally, not. Because one must realize that you are not through with life as yet. You are not entitled to live in Heaven yet.

May: Well, now I have been objecting to the fact I've had some taste of something else, and I don't know how to manage the two things.

Mr. Nyland: Yeah. You long back for that what is of a better taste, and in ordinary conditions it's quite right.

May: Sometimes I long for the other, not to be troubled by it.

Mr. Nyland: First you have a desire to get away from where you are because you would like to experience something else. You experience of something else, and you now also know that you must return to Earth. You do that, as I say, almost 'automatically.'

May: Uh-huh.

Mr. Nyland: When you are back on Earth you remember what you have had, you don't like Earth

anymore. You say “I wish I could go over there” and you’re quite right—you wish that you could go home. And you are not at home anymore on Earth, and still ... Earth still requires your existence.

May: This time it was going a little differently. This time, because of certain things you have told me, I was quite ready to return to Earth and take part in it. And, uh, then what happened is that I began to be frightened of all the other things.

Mr. Nyland: No. You see, you can make up your mind you’re going to return to Earth, you can also say you are quite willing to do it. Then when you are on Earth again in your ordinary life, how much attention do you have—for that.

May: Uh-huh.

Mr. Nyland: For that. For that—ordinary life, to do it as if ... as well as you can. You have to get in the mind something...

May: There is some --[inaudible].

Mr. Nyland: Yes. This is the effort. This is the effort to come back to ordinary life, and then to fulfill in ordinary life the requirements of that. You make this effort with the memory of having received something else.

May: It’s been quite a while since I have really made efforts to Work and I am afraid the memory has...

Mr. Nyland: Gone. Yes. Now...

May: Also the memory ... the memory has drifted.

Mr. Nyland: Then you have to Work again until you get that memory, then you have ammunition to live in ordinary life. When you live in ordinary life you will find out that it is difficult to do it, for that reason you want to go back again to find out how well it is to Work. And so it will go—back and forth. And it is quite right. That’s the way it has to be, because for many, many years we live in one or we live in the other. We live in one force and we live in the other force. It is extremely difficult to be independent of the two forces. It requires a different state, and as a matter of fact it only can be done by a body Kesdjan. As long as we live in the physical body it is impossible: one is subject to one and the other, and constantly identified with them.

It’s a very interesting picture to see. I go and I live really where I ought to live; I return to Earth and I return to my ordinary life, I am spoiled, I cannot do it anymore with the intention that I used to have and I wish that I had wished, and had to stay, unconscious. But I am not, so for

that reason I have to do something else. I have to find out, how much energy and desire do I have now to do ordinary life, how much can I now do in ordinary life and still remember that what I had at a higher level. Then in ordinary life when I have difficulty in adjusting myself, I will now introduce part of Work and part of ordinary life in a relationship of that what I have available of that kind of higher quality to that what I can do in ordinary life of an ordinary, simple thing. And for that reason I have said in such a state “Get up, walk, remain Awake.” It is just about the amount of interest that can match my interest in ordinary life ... the interest in something of being Awake with the interest in ordinary life. That is about all I can do, but in doing this I reach a state of myself which now, after I have made *this* effort I can tackle ordinary life.

You see the process. Don’t sit idly by. Work. Continue. Make mistakes. Find out you cannot do. Work again. Make mistakes. It doesn’t matter. You can remain alive to that, alive to the possibility of: “Yes, I remember.” “Yes, just Work.” “Yes, it is here.” “Yes, I could Work.” Maybe I cannot. I cannot do it—all right, I will not do it. I also ... I am constantly, as it were, ‘surrounded’ by the atmosphere of Work. It is not translated into an effort like I talked about a while ago, but for the time being I start to swim. But I do not dive down in it. I am not as yet surrounded by Work. I am still keeping my head above water a little bit so that I can breathe ordinary air. When I am ready to sink down, when I am ready to die to my body, then I am ready to take in impressions that are Conscious. Then I do not care about air anymore.

It is as strong as that. Gradually in Work I become less and less interested in my ordinary living—my eating and my drinking and whatever I take in as ordinary food, solid or liquid. And then after some time I become less and less interested in breathing because I have *other* food and it is at times as if ... that I really wish and really have what I want, as if I stop breathing.

It’s interesting to see this, because I substitute constantly new kinds of food for myself so that whatever I ... so that I ... because of that I will gradually change in density and I will rise up. And then I am here. Then I’m like an angel. And then I meet God and God says, “What are you doing here. Really!” And then you say, “I’m sorry. I am here prematurely, but I will go back.” Then the fulfilling of one’s life is, I return.

It’s absolutely necessary for Beelzebub to return to Earth. Why did he have to return. What was his function. Prematurely interfering with the affairs of God because he thought ... or he worked at the expense of an obligation he had, and God sent him to where. To Earth. What is

it. Why are we here when I constantly am thinking I want to be there, and what is it that keeps me here. I call it 'God' sometimes. No, it is the Law of Gravity. That's the creation of God, to keep me here so that I will not prematurely fly off. But I could fly off. That is, in the movement of the Earth there is a centrifugal force and that what keeps me is centripetal—that is the Law of Gravity—when the two balance I can go off on a tangent. This is really the point that I try to find. First the fulfillment—whatever is necessary regarding my Earthly life—and then with this, try to live in another place. And when I, as I say, meet God 'prematurely,' I will have to go back again and Participate until finally, constantly, I am free from my body. I do this by Participation, I do this by an Experimental period in which my body has to do whatever 'I' tells it to do and does it and then when ... finally it is finished so that there is no more desire, that everything, as it were, is 'licked.'

What is this chastisement that people talk about. To make this body so that it has no further... What is it. I read the other day about Francis of Assisi. This question of *obéissance*, the question of poverty of course, he is a very remarkable character—this Assisi—and there are many things that are in it that are extremely useful for anyone to read about, even if you want to look at it historically—about what happened to his organization even at the time when he was still alive, and he resigned because people did not understand. But this question of obeying. To obey, what is meant. He said, "What is ... when you receive an order to do certain things, how do you receive it." He said if you can receive it as if you are dead, then you are in the proper state to obey.

It is a tremendous problem when, together with that, you will know that the ship Karnak means a dead body. It is in that state in which people are when they discuss the affairs of this universe from the Kalnokranonis and they sit under the dome and consider the laws of God. Then the mind talks to the body, then Beelzebub talks to Hassein—talks to the emotional center—talks to Ahoon who, as you know, is the physical body—always present, always going along with them, always there—and the three of them are discussing, on the ship Karnak, in that state of Impartiality. If I can obey, if I can actually believe it—that someone tells me, I do—I am Impartial regarding any desires of myself, as if I am dead.

It is an aim, and who reaches it. This is constantly what has to be put next to it: Who are we, after all. We want to Work, and we do. We do our best—of course we do. We can try and constantly try as much as ordinary life will allow us, and whatever other impressions I hope will

not prevent us too much. And year after year will go by and at the end of two years, three years, five years, ten years I say, “What is this, am I still here?” I can’t believe it. And I discover, certainly for a long time, I go through a valley. I think already that I am on a mountain. I am not at all when I am honest, simply because I know that in the realization of that kind of an aim I have to remain Awake and as soon as I let up, down I go. Because this is the Law of God. He tells me, “Stay until you because of yourself—your state, your density—will change in such a way that no Law of Earth will keep you.” It will change. What is the assumption of Christ or Elijah or Moses. Why. Why did they ascend. Why was the fifth Descent called ‘ascent’ in an old version of Beelzebub. Not ‘descent.’ Gurdjieff changed it from that what was originally written: Higher emotional center.

I don’t know how you look at these six Descents of Beelzebub to the Earth—to find out on Earth what, and what they mean. What is the meaning of Tikliamish, Gemchania, Tibet, India, finally America. Try to think of it. They are centers, and they are visiting to each center and the characteristics of each center. Look at the Book. It’s an allegory. The trips are not for nothing. The trips are the total study of a human being and the willingness to find out what is there and what is taking place in each center so that afterwards one can have a picture of Impartiality and then can have the Impartial mentation—that is, to think in the proper way, Impartially—and then in that discover the growth of the possibility of that what is now potential and acquire horns. Horns, not ivory. I don’t know if you know the distinction between ivory and horns. If you read The Aeneid you know it: The ephemeral world is ivory, horn is the real world. Pimaral in the Book, ivory ... hunters with the real horns, that is permanency, that is life.

Read allegory. Ponder. Think. Think so that your head starts to swim, that it starts to steam. Concentrate in some way or other. Forget for a little while your TV and all the junk that you fill your mind usually with, but come down *on* Earth—yes, with ‘both feet’ I say—and walk, but do it in such a way that you spend your time wisely and don’t ... don’t misuse it. It does not mean that you don’t want to be in contact with the various things that could give you some help and that maybe in your particular life and the ambitions you have that you want to follow certain directions. There is no objection to that whatsoever. Don’t think for a moment that you have to become a hermit already. You can stand in the midst of life. You can do anything that you wish and you can spend your time any way you like, but gradually extract from that what you wish something that you say it is ‘worthwhile’ to spend my time on, and the other things I want to get

through with in some way or other, although it may be... Let's say maybe you want to get married. Maybe you want to have opportunities of meeting someone you can really care for. Maybe you have ideals in your mind that you want to pursue. Do it. Find out. Find out what there is for freeing up of you—what you can get, what you want, how to get it, what you really could sacrifice for it. In exactly the same way, that what you now can make your idea as God for you, if you see it for God, and to become influenced. What are willing, then at that time, to put on the other side of the scale for yourself so that you become what you should be. This is the daily task: to look at oneself. As I say, not all the time with a sour face, but with a face full of joy because you expect something.

You see, the expectation of the possibility of really understanding ought to give such a tremendous joy of hoping and wishing that it has nothing to do with the reaching of it. It has to do with the anticipation, that what gives you the Aspiration because you have Inspiration of Work. This really makes a person what he should be. What he is in total accomplishments at the end of his life, the books will be drawn up and there will be the debits and the credits and whatever there is and whatever can still ... whatever can remain, whatever still has life enough, whatever still can function as the continuation of such life in any kind of a body that will be fit and useful for it—if that is there, good, but let the accounts be drawn up at that time and in the meantime we Work for trying to make it a good balance sheet so that the factory of oneself and one's ordinary existence will show a profit.

This is the reason we are in business. That's the reason we have partnerships. This is our life if we really want to grow, that we understand this as the machinery by means of which we will accomplish something—this creation using the means at hand, what we have—and never to allow oneself to go one rung lower unless you are absolutely sure you cannot reach the higher. Make the highest your stimulus. If you have to compromise—and of course it's possible to compromise, and maybe there are certain difficulties in the way that are insurmountable—then compromise. But do it knowingly. You must know for yourself what you want, then you Work and spend your time. Let's Work.

Joan, did you have your hand up?

Joan: Nope.

Mr. Nyland: So there we are, regardless of the heat and the humidity and all the troubles and all the suffering which, of course, is real. Living on Earth makes suffering quite real for Earth, and

it doesn't do any good to say it doesn't exist. But face it. You can. You can do more. You can do more today than yesterday. You can do more tomorrow if today you Work. Work. It is really very simple, really very simple to come back to ABC: I Am, I Work, I walk, I sit, I think, I am here. I realize I Am so help me God, then I Am.

So, good night. A good week, wherever you are. Whatever you do, do it well in those moments when you can do it well with all of you doing that. Your hands and your heart and your head, if it could be united at such a time, at that time you live ... you live away from Earth. At that time you are fused into One. At that time you are not here, at the same time you are.

Good night, everybody.

End of tape